

# CHRISTIAN SECRETARY.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

Thoughts suggested by a resolution of the N. Haven Association.

Continued.

It thrusts into bondage without distinction or mercy, multitudes of both good and bad.

If it were only those whose circumstances are easy that were the subjects of this evil, the injury would be comparatively light. But a partial observation convinces us that the contagion is general, affecting the poor, the moral and pious. The rich will perhaps take the lead, while those to whom Providence has been less propitious will follow at a short distance behind. Others again will follow them at another distance, as circumstances may seem to justify. The poorest, fearful that the secret of their poverty or vulgarity should be disclosed by their *parem tunicam*, exhaust their efforts by fashionable dress and furniture, to deceive the public, while in nine cases out of ten, perhaps, they themselves are most deceived. The pious, perhaps from necessity more than choice, are brought under this extensive tyranny. Perhaps a companion, or a part of the children are not pious; their aversion to bear the reproach of being singular and vulgar, exacts from a pious father not only his money to support a species of idolatry, but his paternal influence, in sanctioning a practice which he believes obnoxious to the best principles of benevolence and to that Saviour who became poor that we might become rich. Many pious parents have groaned like good old Eli, to see the fashionable extravagance of their children. But where is the example of piety so rigid as effectually to resist the tyranny of fashion? That pious man that will constrain his children to use the simple and modest apparel which the Bible recommends, must experience the dreadful frown of fashion, resting upon himself and family, or pay yearly tribute to this idol.

But what pious person can have permanent peace of conscience, that is openly dividing his resources between God and mammon? Many industrious families whose worldly prospects were promising, have fallen into the tide of fashion, and sooner or later been dashed upon the rocks of dissipation and bankruptcy. Many pious young men might have pursued a biblical course of education, and been burning and shining lights in the world, but this Dagon in the same temple with the Ark, has said it shall cost you so much, or the endurance of my frown, which neither you nor your fathers were able to bear. But if you would see a proper picture of remorse and wretchedness, look into the condition of that fallen family, who once rode the chariot of fashion. How dreadful their disappointment, and how keen their anguish at the recollection of their former fashionable folly! Compared with this, how enviable the case of those who have been always poor, or been rendered so from acts of benevolence.

Sympathy may reach out her tender hand, and the bosom of charity be open to such a one, but can fashion promise any such blessings to her votaries, whom she has taught to fare sumptuously every day, and be clothed in purple and fine linen, when she has left them in penury? Look into the neighborhood where her folly and vanity have been shown, "on every high hill and under every green tree." One neighbor shakes his head, "so I feared." Others practically say, "ah, ah, so would we have it." In short no condition of wretchedness is much more barren of public commiseration and charity. The frown of heaven seems emphatically stamped upon such a condition. And the bitter cup of the illiberal rich seems to be the common portion of the abandoned outcast of fashion. "Weep and howl for your miseries that shall come upon you.—Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have lived in pleasure on the earth, and been wanton, ye have nourished your hearts as in a day of slaughter."

It is a fruitful source of all those malignant passions that blight the aspect of society.

The unhappy propensities of our natures always have some object to feed upon, without which they could not live. Take away ardent spirits and the love of them will become extinguished. The poverty, criminality, and misery, that are the consequences of their prevalence, will cease to be felt in the land. Destroy the tyranny of fashion, and all that train of evils flowing from it, will be left in a barren element, such as the desire of vain glory, rivalry, jealousy, hatred, and vain competition. How many times has the temporal destiny of a man been turned by the erection of a fashionable house, or by the mere purchase of a costly carriage? How many men that might otherwise

have been respectable and happy, through the fashionable extravagance of a wife, or the community in which they live, have been driven to the tavern or gambling house, or perhaps to suicide. Destroy the idolatry of fashion and the poor will have little temptation to envy the rich, and the rich little allurements to ostentation and vanity. Alms houses and debtors prisons would be less frequented by those who attempted to run the race of fashionable extravagance. Nor can we stop here in tracing out the extent of this evil. What are many of the leading causes which operate to the perpetration of crimes, such as frauds, thefts, and robberies? Perhaps some will say it is the love of lucre. Very true, but the love of money is but a secondary object. The use that is to be made of it, is the primary motive of every man. While the benevolent desire it for benevolent purposes, multitudes seek it dishonestly, to gratify the pride of life and the lust of the eye. The criminal steals and robs, not perhaps so much to obtain a competence, as to live at ease in fashionable folly and extravagance. The temptation to crime is constantly set before him in the example of the fashionable and extravagant. And is the benefit of fashionable extravagance so great as to render the temptation no sin? Can a man open a house of infamy and say no one is obliged to frequent it, and at the same time be innocent? Or can a man vend an alcoholic poison, and say let no one use it to excess, and yet do no harm? Fashionable extravagance does no one any good, but hurries multitudes into the vortex of ruin, both in this world and that which is to come.

Fashionable extravagance is a very serious hindrance to the prevalence of all true religion.

Wherever the fashion of the world that passeth away, the pride of life, and the lust of the eye, occupy the throne of the heart, religious motives can rarely make but little impression. The universal thirst for fashionable extravagance, demonstrates how extensive its dominion is. Religion cannot prevail where this dominion is not destroyed. How then can this dominion be destroyed? Many will say, perhaps, you must first change the hearts of men, and then the difficulty will be easily surmounted. But this is rather begging the question, than giving a direct answer. It is but a vague answer to the question, How will you abolish intemperance, to say "destroy the thirst for it." The question again arises, how will you destroy the thirst for it? The answer in this latter case has been happily given in this country, namely, abolish the practice of distilling and retailing it, and then intemperance will cease to exist. If then you would destroy a thirst for fashionable extravagance, remove the object that excites it. This criminal thirst will no longer exist. But let it be considered respectable and popular, and all those scripture denunciations against pride, covetousness, and love of the world, will be paralyzed. They will be paralyzed because those who are designed to exemplify the truths of the Bible, do not inveigh against the practice, but rather sanction it, at least by silence if not by actual conformity. Look into a mixed society of nominal and real christian worshippers, and see what this evil is doing to counteract the spread of the holy religion of Christ. Although you may not see the fiery cloud that hovered over Sodom, yet you can discover by occasional flashes that they are moving in a dangerous element.

There is a father, the worth of whose soul cannot be computed, who feels galled that he cannot move in as elegant a carriage as his neighbor; his wife's dress has been soiled or behind the fashion for a length of time, and their little children cannot go to the Sabbath school because they are not in as fine trim as many others. Mother says they are not decent.—Here, not the grey head, but the child in the earliest openings of its mind, is brought under the sway of fashion. In another family where the means of fashionable gratification are enjoyed, all those feelings of pride, self-complacency, and love of pomp and vanity, can be entertained on the finest worldly dainties. True indeed, the gospel has power to subdue these ungodly feelings and this worldly love. Hence a singular inference has often been made, that a person may be as worthy a christian in a costly dress or splendid carriage, or a richly furnished house, as in a cottage. But it may be said with equal propriety to a man whose house is on fire, Water, sir, has as much power to put it out as it has over the smallest taper.—But who would wish to encircle his dwelling with flames in order to try the efficacy of water? Who would wish to surround himself with the habiliments of pride and extravagance, in order to test the efficacy of gospel motives to keep him humble? Clothe yourself in what is a substitute for the scripture purple and fine linen, and see if you will not have to set a double watch upon your heart, lest pride or vanity should get an undue advantage. Or if your heart should be so well replenished with grace as to remain unharmed, how will it be with many others, who have less grace, and yet witness your example? How will it be with the ungodly? Will they go just as far as you do in wearing costly apparel, and no farther?—And will their hearts be shielded with grace like yours, sufficient to subdue the feelings of pride, vanity and ostentation? O! it is to be feared that where you expend five dollars for costly apparel, they will lavish eight or ten dollars, and where you feel one trembling suggestion of the sentiment of Babylon, "I sit a queen in

my beauty, I shall never be moved," the sentiment will teem in their hearts and bring forth the fruit of Sodom. But it may be asked, for what purpose does the christian live? Certainly to do good by precept and example.—But an example of costly apparel, that has no preference over simplicity of habit in point of convenience or happiness, opens the door of extravagance and pride to the ungodly. And the immoral tendency of costly apparel and furniture is not the greatest evil. It is a fearful robbery of the poor and destitute. The spirit signals one character suffering the torments of hell. That is one who fared sumptuously and was clad in purple and fine linen, while a poor man lay at his gate wretched.—Both the rich and poor had what God had given them. The former coveting the Lord's goods to himself, shut up the bowels of his compassion towards his brother. He withheld from him what God had designed he should impart to his brother's comfort. He would have imparted it, if he had loved his brother as himself. Being a lover of pleasure more than of God, he robbed his brother and lost his soul.—The poor are scattered in every nation, state, and town throughout the world. Thus they are at our gates if in the reach of our knowledge, though in Burmah. We know the votary of fashionable extravagance, may urge many things in apparent mitigation of the evil he is tolerating. He may say the poor and wretched and morally wounded, are at a distance from him, perhaps in Asia, or Africa; he can hardly see them with his mind's eye. So might the priest and Levite have said of the man that fell among thieves; he was on another side from where they passed. But the good Samaritan went where he lay and administered to him. It is not difficult to know where the poor, deaf, and those destitute of the means of grace, are situated. The dark places on the face of the map will point them out to the careless eye. The good man will see them with an eye of pity. It may also be urged that the benevolent do not want the means expended in extravagance, and a general disposition to make a right use of means is more wanted than the means themselves. We answer that both means and a moral power to put them in use, are wanted. A call for means will excite a disposition to use them, and a call for the moral inclination will lead to secure the means.—These will mutually act and react in bringing into successful operation both one and the other. Many other objections might be suggested, to the most prominent of which we shall give some attention before we conclude. The irreligious influence of fashionable extravagance is more sensibly manifest in cities and large towns.—We would not undervalue the piety of Christians in such places. Doubtless many are pained to witness the prevalence of this evil amongst their brethren and sisters, and they know that many of them fare sumptuously every day, not excepting the Lord's day, clothed in costly apparel. Such, subject the pious and their families in some degree to their ungodly influence. It is impossible for those who lament over this evil, to be entirely free from its influence in such places. If others follow fashion, they and their families will do it more or less. It is not unfrequently urged that a greater liberty in this matter is more tolerable in the cities, than in the country. But this idea will scarcely bear inspection. If the people of the city through habit, or education, are more averse to simplicity than the people of the country, will this at all justify the least worldly conformity? The rules of Christ's house are the same in all places. His church is one all over the world. If any species of sin has gained a greater ascendancy in one place than another, through habit or fashion, there is more occasion for rigid christian fidelity there, than elsewhere. Perhaps a want of this fidelity is a very prominent reason why vice shows its deformity more glaringly in cities than elsewhere. The splendid edifice, costly equipage, and imposing show, may be a lure to gain members, but will do nothing towards converting them from the sin of extravagance, and the pride of life. The irreligious influence of the city is indescribably contaminating throughout the country. There goes the merchant, the buyer and the seller, and that vast population concerned in trade and commerce. They return the influence they have received into the country, and spread it upon every inhabited island and country in the world. O! who would take upon him the responsibility in the name of Christ, of imposing the vice of fashionable extravagance upon the untaxed heathen millions, and of kindling the fire of this idolatry in the retirement and simple walks of rural life?

But lest any should think we give this evil a higher coloring than it deserves, let him look into the Scripture history of those places God has visited with his fiery indignation. Let him seek out the prominent causes that have brought down the frown of heaven.

Sodom, Jerusalem, and Babylon, were eminent instances of suffering the indignation of God. Of the first it is said that her iniquity was pride, fullness of bread, and abundance of idleness. Jerusalem is said to have surpassed her in the same iniquity. The latter, like her sister Abolah or Samaria, doted upon the Assyrians, her neighbors, captains, and rulers, clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.—Babylon congratulates herself with these words, "I sit a queen in my beauty, and shall never be moved." The language of Tyre is nearly the same.

Modern cities are exposed to the same evils with the cities of the plain, and Jerusalem, Babylon and Tyre. If Christians will conform to their fashionable excesses, their ruin is inevitable. Christians may present the atonement and great salvation of Christ with tears and much importunity, yet conformity to fashionable extravagance will neutralize the whole. The eagle eye of the world will readily perceive the hollow-heartedness of all pretensions to do good to souls, while there is a manifest conformity to evil. The minister faring sumptuously, and arrayed in costly apparel, pleading in behalf of the widows and poor orphans, or those destitute of the word of life, is a solemn pharisaic mockery, suited only to the age and reign of popery. The answer of the ungodly to the exhortations of Christians, will be, that those who proposed reformation from any right principle, should practice the same in all things. For a love of reformation will necessarily extend itself to every reformation. A desire for reformation in morality and religion will extend itself to reformation in fashionable extravagance.—If a desire for the latter is wanting, it will create a just ground of suspicion concerning the sincerity of the former. It has frequently been urged by the opposers of the temperance reformation, (with much propriety too,) that there is need of being temperate in eating as well as in drinking. A neglect of diet has afforded refuge for the advocate of intemperate drinking. So it will be with the Christian that labors for the good of others, they will point out his defects. And he that would win souls must be blameless and unrebukeable.—But he that indulges in any degree in fashionable extravagance cannot be blameless nor unrebukeable. The language of God is, "Be not conformed to this world, for the fashion of the world passeth away."

I have previously said something of the expense of fashionable extravagance, but have not undertaken to estimate the amount in dollars. Indeed this would be almost impracticable, if we regarded perfect accuracy. But still the subject is not so intangible as to forbid any probable results. According to a parliamentary return in Great Britain, the Savings Bank received, in about twelve years, ninety-two millions one hundred and seventy-five thousand four hundred dollars.\* The English Monthly Magazine, copied into the Sunday School Journal, and Christian Advocate, speaks in the following language of this overwhelming fact.—"This is astonishing and we should vainly demand credence for it on less authority than the parliamentary document. Here is a sum of ninety-two millions gathered in shillings and pence, from the humblest ranks in about a dozen years; or upwards of seven millions and a half a year saved out of the superfluity of the laboring people and lower order of shop keepers.—The loftiest theory of political economy, all the free trade flourishes, figurant exhibitions, of unrestrained imports and exports, could not have accumulated a tenth of the money in the time, if indeed they had not plunged the nation into bankruptcy. The secret in this instance was, practical economy, individual abstinence from the gross excesses, which make the fortunes of the dram distiller and the ale brewer: virtue and decency, which are at once the cheapest and the surest way to wealth. The nonsense that private vices are public benefits, has been long exploded. But the success of the Savings Banks, offers an irresistible proof, that the source of national wealth is the national practice of integrity, manly self denial, and quiet virtue."

In the above extract we have converted the pounds into their equivalent dollars. The above extract shows us what might be done by abolishing the evil we are naming. The population of Great Britain differs not essentially from the United States, in respect to numbers. But the poor and the lower ranks in the United States, probably have more means, and are more prodigal of them than the corresponding class in Great Britain. And we are not to conclude that near all of the poor of Great Britain, have adopted the strictest rules of practical economy which the Bible recommends.

The above fact is enough, however, to show us what means might be raised from the whole United States, by Christian economy. It shows us also, something of the magnitude of the evil we are speaking of. Let every individual in the United States keep a Savings Bank, into which he puts the value of every superfluity which he now enjoys, and the result will be as astonishing as it is happy. If ardent spirits is drawing from the country, seventy millions annually, directly and indirectly, fashionable extravagance is doing indescribably more.

Let the rich lay aside their superfluities, and the poor cease to rack their brains and waste their efforts to imitate their folly. Let unnecessary laces, and foreign silks and muslins, and spices, find no purchasers. Let every

\*Our respected correspondent, together with the others who have preceded him on the same subject, has probably fallen into a considerable error as to the amount of deposits. The meaning here conveyed, is this, that 92 millions of dollars were at some period in the Savings Bank, deposited by the poor, &c. This is manifestly erroneous. In banks of discount and deposit, money sometimes changes owners very often; one thousand dollars counting five or six on the books in one week, because transferred from the account of one to another. In a Savings Bank transfers are less frequent; but it is not probable that the amount of deposits at any one time amounted to fifteen, if to more than ten millions. It is believed that at no period has an amount equal to the aggregate here mentioned been deposited in all the banks of Great Britain on private account.]

matron furnish her drawing room, and clothe her daughters in the most convenient and simple manner. Let every man resolve to follow no fashion that may have no higher origin than the fop or dandy, and to use no equipage, that yields no worthier object than the gratification of a morbid and luxurious effeminacy, or the desire of a vain glory. All the public charities of the United States probably fall short of seven millions. A very small sum indeed compared with the expense of public extravagance. The millions squandered in public extravagance, in five years, would translate Bibles and Tracts, into every known language in the world, and supply every family on the globe with the living oracles of God. It would furnish a Missionary to every thousand persons, build churches, and establish seminaries of piety, and solid learning, in all the world, in as great numbers as they now exist in any part of Christendom. Now let us for a moment remember, that what can be done, and what ought to be done, the Judge of all, requires should be done. Let us also remember, that upon Christians rests the responsibility of doing what God requires.—They are the light of the world. If the fashion of the world passeth away, it will be effected through their instrumentality. If even this country is to be saved from the vortex of fashionable extravagance, into which it is rapidly verging, it will be through the prevalence of the Gospel. Both patriotism and religion, demand that this evil should be warred against, and exterminated.

To be continued.

## INFIDELITY IN FRANCE.

The following facts show, in a manner not to be misunderstood, the prevailing moral situation of France. When two of her great men have fallen, and an opportunity was thus offered to speak to a large mass of people on the subject of religion, not so much was said as would have fallen from the lips of the heathen Plato, or Socrates. This betokens a state of morals, in a nation too enlightened by science, deeply to be regretted by every friend of man. However the principle of Church and State is to be deprecated; still more is Infidelity and State, a constitution of society, where it is not deemed prudent even to mention the immortality of the soul, at a time peculiarly adapted to impress the truth upon the consciences of men. If this is a fair representation of that country, and we are inclined to think it is, a revolution of moral principle, as well as of political measures, will be necessary, before the people will be blessed with the enjoyment of rational liberty.

The funeral of M. Casimir Perier took place on the 19th of May, with unusual pomp and magnificence. All the members of government, high dignitaries, ambassadors, the national guard, and an immense multitude of citizens attended. But amidst all this earthly splendor, one circumstance struck the friends of the Gospel which is worthy of serious attention, because it serves to show the state of mind of the higher classes in France in regard to religion. Five or six discourses were delivered on the death of M. Casimir Perier. Distinguished men, M. Royer Collard, M. Dupin, and the Duke de Choiseul spoke on this memorable occasion. But all these orators said not a word, not a single word conveying a religious idea. Nothing of Providence, nothing of the designs of God, of the immortality of the soul! Biographical details, eulogies upon the character of M. Perier, political discussions, this is all! On the brink of the open grave, in presence of an immense multitude, before the coffin of a man evidently raised up by God to rule with wisdom the affairs of a vast nation, peers and deputies of France have not dared to speak of the immortality of the soul! They have been afraid of being accused of bigotry or superstition, if they used language which Cicero was not afraid to use in the Roman Senate, although Rome was then sunk in profound heathenism. They have not raised their view above this perishable earth; they have not once pointed the thousands of listening spectators to the heaven above them. All that they have regarded in this splendid pageant is an inanimate corpse, cold clay, a little dust which returns to the dust. And the immense multitude has returned, each one to his home, with the impression that the whole man perishes in the grave, that the soul is but a breath which vanishes at the dissolution of the body, and that there is nothing beyond. Poor France, unhappy France!

Will it be said that political men should not speak of religion? And why? In the national councils we allow it would not always be proper to express religious sentiments; but in a church yard! on the borders of the grave! in a funeral discourse! Would it have been out of place to express at least the simple doctrine of natural religion? Would it have been unsuitable to let a whole nation know that there was something which survived the body?—How, without dwelling on these great truths, is it possible to produce any strong and salutary impressions on a funeral occasion? Suppose that in Germany, in England, in Switzerland, in Holland, in the United States, or even in barbarous countries, in Russia or in Turkey, distinguished men had pronounced six discourses at one grave, without saying a word upon the immortality of the soul? To what a point must France have sunk! what frightful ravages must infidelity have made, when materialism alone raises its voice on an occasion so solemn!

Will it be said that these orators were afraid



to speak of religion? It is possible fear may have influenced some of them, and that they really possess more religious faith than they manifested. Possibly M. Royer Collard, for example, a distinguished disciple of the Scotch school of philosophy, believes in the immortality of the soul. But this fear itself, this dread of showing his opinion, is it not a sad proof of the irreligion which pervades the community? If there was even a little of religious sentiment among us, would such fears exist? Let us acknowledge with confusion of face, that in whatever point of view we regard this total exclusion of religious considerations from the funeral of M. Perier, we have bitter reason to mourn over the triumph of infidelity. Can such a state of things endure? It will not perhaps be necessary to wait long for an answer to this question. Already we may safely say, that if the provinces, the small towns and the country of the French kingdom had not more religious faith than Paris, France would perish in less than two years, under the blows of anarchy and civil war. Woe to this country if it does not escape from this corruption of impiety!

One fact further deserves to be mentioned. After the death of M. Cuvier and M. Casimir Perier, their bodies were examined. The surgeons have published in the papers circumstantial accounts of these anatomical operations. They have exhibited, among other things, their opinions respecting the *crania* of these two men, and they pretend to find in the quantity of cerebral matter and in the capacity of the brain, the cause of the intelligence and moral qualities of the great naturalist and the illustrious statesman. They have discoursed long and learnedly, in the daily papers, in favor of the atheistical system, which attributes to matter all the phenomena of moral and intellectual life. Thus you see materialism publicly countenanced by those who assume the province of instructing the nation! May God have pity upon us! and may he smite us in mercy to awake us from this dream of death!

I am, &c. G. DE F.

#### ILLUSTRATIONS OF SCRIPTURE.

"Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." Acts iv. 13.

"Unlearned," not in sacred literature, for Peter and John were well read in the Jewish Scriptures; more skilled in the prophecies of the Old Testament than were the members of the Sanhedrim. But they had not been trained in the schools of the Pharisees; and knew little of fastidious refinements, and traditions, and subtleties, and "oppositions of science falsely so called." 1 Tim. vi. 20. "Ignorant." The apostles did not pretend to be philosophers. The original word of this place is used by Epictetus, to denote ordinary men in opposition to men of philosophical pursuits. By Plato it is used to denote private men, in opposition to magistrates. It occurs in four other places in the New Testament; three times in 1 Cor. xiv. 16, 23, and 24, where it is translated "unlearned;" and in 2 Cor. xi. 6, where it is rendered "rude." Paul was rude in speech, but not in knowledge. He did not study the blanching of language, but was by no means deficient in solid attainments. Peter and John were plain common sense men, who had been supposed to be ill qualified to make speeches in a public council embracing the first learning and talent of the country. "Took knowledge of them;" recognized them; remembered that they had seen them before in company with Jesus. "The chief priests and scribes," who were displeased when the children cried, Hosanna, Matt. xxi. 15, and who doubtless observed what disciples were then with Jesus, might be now in the council. Also "the chief rulers" who "believed on him," or were convinced of the truth of his religion, but still loved the praise of men more than the praise of God, John xii. 42. Also "the young ruler" who went away sorrowful, Luke xxi. 18, unwilling to exchange the goods of this world for the treasures of heaven. The apostles testified that they were the disciples of Jesus, and wrought miracles in his name; and the members of the council, calling to mind past scenes, found that they had a confirmation of the truth of the first part of this testimony in the evidence of their own senses.

The effect of slavery upon the literature of our country is illustrated in the following paragraph:

#### AN EXTRAORDINARY FACT.

A third daily paper has just been commenced at Cincinnati, the principal city of the State which came into existence between thirty and forty years ago; yet North Carolina, one of the old thirteen States, is not able to support one semi-weekly paper! To what is this great difference owing? The soil and climate of the latter are, in all respects, equal if not superior to the former. Can any other reason be given for the great increase and prosperity of the one, and the stationary and inert character of the other, than that the State of Ohio is inhabited alone by industrious active Freemen; and the population of North Carolina is clogged with that bane of prosperity—Slavery! If there be any other cause for this vast difference between the prosperity of the two States, we should be glad that some of our readers would tell us what it is; and if no other can be shown, is not the subject one which calls for, and ought to receive our most serious consideration?—*Raleigh (N.C.) Register.*

The History of the Cholera thus far, has shown that where it has once attacked a place it establishes itself permanently, and becomes an epidemic, re-appearing at intervals with violence. Up to May, 1831, a period of fourteen years, six thousand and fifty-six irruptions of Cholera have been ascertained. In India alone the number of irruptions has been 433. Calcutta has been attacked every year, Bombay twelve times, Madras nine times, &c. M.

de Jonnes estimates the mortality in India, at 2,500,000 annually, or 35,000,000 for the fourteen years! The lowest calculation gives eighteen millions for Indostan, and about thirty-six millions for the rest of Asia and Europe—being more than fifty millions of deaths in fourteen years from one fatal disease.

#### SABBATH EVENING IN SUMMER.

I was returning from the evening service. The words of love and peace had dropped like holy balm upon the bosom, and put to rest its agitating cares. Shame and contrition had sunk the soul too low for opposition, and mercy had won it into grateful acquiescence. At peace with God, because it had drunk deeply of his grace and truth; at peace with the world, because it seemed no longer worth contention; at peace with itself, because self was degraded and dethroned, the spirit partook of the evening's Sabbath hue, and only wished it could be always so. "And will it not be always so," I thought, as I walked slowly homeward, "when our life's working days are over, and the eternal Sabbath dawns upon our souls? A little while, and what is now but a brief foretaste, a passing semblance of celestial peace, will be an eternal and unchanging reality. A little while, and the smile of our Father will no more be averted, the world renounced will no more resume its power, and self-submitted will no more rebel. And if there be such pleasure in an earthly Sabbath, interrupted as it is with our coldness, and carelessness, and earthliness, what will be the bliss of that eternal Sabbath for which we are preparing?" And then I considered the goodness of God in this institution, by which one day in seven is separated from the rest, to be employed in making happy what the occupation of the other six too often tend to make wretched, and to sanctify what they are too well fitted to corrupt. Pious as we are to sin, and subject as we are to sorrow, our most lawful occupations are fraught with anxiety and danger. What comfort, then, that there is one day in which it is our duty to neglect them, to forget them, and to give up ourselves entirely to thoughts and pursuits, of which the fruits are love, holiness, and joy: to have nothing to do but to acquaint ourselves with God, and to be at peace. I passed the day laborer in his clean white frock, his Bible and prayer book tucked under his arm, and thought how he must enjoy the repose of such a day, his only means of instruction, perhaps his only pause from effort and endurance. I overtook the pale mechanic, and fancied from the expression of content upon his features, that he was telling over the stores of consolation he had gathered, to feed on, in his close workshop all the week. The children of charity were tripping by my side, in their plain round bonnets and dark frocks, the bag of books on their arm, or the basket in their hand: I looked at them, and hoped something had that day been taught them that would sweeten the rude lot for which they were preparing. A little longer musing, and I should have persuaded myself the Sabbath was a day that all men love, and the calm of nature what all were sharing, and the song of gratitude what all were singing.

ALMOST RELIGION.—There is a religion which is too sincere for hypocrisy, but too transient to be profitable; too superficial to reach the heart, too unproductive to proceed from it. It is slight, but, as far as it goes, not false. It has discernment enough to distinguish sin, but not firmness enough to oppose it; compunctions sufficient to soften the heart, but not vigorous sufficient to reform it. It laments when it does wrong, and performs all the functions of repentance of sin except forsaking it. It has every thing of devotion except stability, and gives every thing to religion except the heart. This is a religion of times, events, and circumstances; it is brought to play by accidents, and dwindles away with the occasion which called it out. Festivals, and fasts, which occur but seldom, are much observed, and it is to be feared because they occur but seldom; while the great festival which comes every week comes too often to be respectfully treated. The piety of these people comes out much in sickness, but it is apt to retreat again when recovery approaches. If they die they are replaced by their admirers in the Saint's Calendar; if they recover, they go back into the world they renounced, and again suspend their amendment as often as death suspends his blow.—*Hannah More.*

#### JUVENILE BALLS.

The early development of the passions which the present system of education calls forth, cannot be elucidated by any thing so forcible as the following anecdotes:

A Lilliputian in long clothes, throwing herself languishingly upon the sofa, on her return from church, cried to her mother, "I really must decline going to church in future; at least we must have our places changed." "Why so, my dear?" asked the astonished parent. "Because there is a person in the adjoining pew, who stares at me like a pest, and I do assure you, mamma, I never gave him the slightest encouragement." This incoherent coquette had attained the respectable age of eleven years.

The eldest daughter of a gentleman in Russell Square, aged six, received a Card, which ran thus: "Miss B.—at home at 7, punch at 8, quadrilles at 9." It was for the same evening, rather short notice to be sure, for a fashionable assemblage. It elicited the following reply, the farther being somewhat of our way of thinking in these matters: "Miss R.—presents her compliments to Miss —, and regrets to say, that she is to be well whipped at 7, and in bed by 8."—*Monthly Magazine.*

#### A VETERAN SHIP BUILDER.

We witnessed a very unusual sight at St. Stephen's last week; a man named James Nicholson, well known throughout the country, has entered into a contract to make the masts, spars and caps for a new brig of nearly 200 tons. The spars and caps are finished in a workmanlike manner, and the masts commen-

ced. This extraordinary mechanic is ninety-four years old, having been born in 1738; is in full possession of his bodily and mental faculties, and has so little the appearance of extreme old age, that we should be almost tempted to suppose that sickness and death had forgotten, and passed him by. We were assured, not only by himself, but by the owner of the vessel, that Mr. Nicholson has had no other assistance in getting the largest of the topmasts and yards upon his work bench, than that of a little grandson, twelve years old. His contrivance for raising and letting them down is very ingenious. He has great-grandchildren living with him, and works from morning till night without experiencing more fatigue or inconvenience than he did forty-eight years ago, when he commenced ship-building in St. Andrews. —*St. Andrew's Courier.*

#### ANECDOTE OF GEORGE THE THIRD.

In the severe winter of 1785, his Majesty, notwithstanding the weather, was taking a walk alone, when he was met by two poor boys, the eldest not eight years old, who did not know the king, but fell upon their knees, before him, and wringing their little hands, prayed for relief; "the smallest relief," they cried, "for we are very hungry, and have nothing to eat." The father of his people raised the weeping supplicants and encouraged them to proceed with their story. They related that their mother had been dead three days, and still remained unburied; that their father, whom they were also afraid of losing, was stretched beside the corpse on a bed of straw, in a sick and hopeless condition; and that they had neither money, food, nor fire at home. This was more than sufficient to excite the sympathy of the Sovereign: he ordered the boys to proceed homeward, and followed them till they reached a wretched hovel. There he found the mother dead, and the father ready to perish, which so moved him, that leaving all the cash he had with him, he hastened to Windsor, informed the Queen of what he had just witnessed, and sent a supply of provisions, clothes, and coals, with every thing necessary for the comfort of the helpless family. Revived by the royal bounty, the father recovered, and the King finished the good work he had so graciously begun, by educating and providing for the children.

#### STONINGTON UNION ASSOCIATION.

The Stonington Union Association, was held with the first Church in North Stonington, June 20th and 21st, 1832.

Introductory Sermon by Elder Asa Bronson, from Luke xi. 13—"If ye then, being evil, &c." After which a collection was taken for the Widows' Fund, amounting to \$12 35.

Elder Levi Meech was chosen Moderator, and Smith Chapman, and Levi Kaeeland, Clerks.

It is a source of rejoicing to us, that the proceedings of many of our Associations, show conclusively that the religion of our Lord and Saviour Jesus Christ, is having its legitimate effects upon the hearts of our brethren; and at the same time that they pray, "Thy kingdom come," they are not forgetful to do what their hands find to do, in this glorious cause. The Minutes before us contain resolutions which will have a good effect, and which we hope will be fully sustained by the Churches composing this Association. Some of the resolutions here follow:

"The Committee on Missions reported, That God is doing great good to our fallen world, through the instrumentality of Missions. And in the opinion of your Committee it is an undeniable truth, that the cause of missions is the cause of God. We might as well deny that the Sun is the fountain of light in the natural world, as to deny that the Gospel is the power of God unto salvation to every believer. But how shall they hear without a preacher, and how shall they preach except they are sent? But 'the Gospel is its own witness.' God is in the work, crowning it with his Divine blessing. Resolved, That it is the duty of this Association to increase their efforts, and enlarge their contributions, for both Foreign and Domestic Missions.

"Resolved, That it is our duty, as an Association, to raise for missionary purposes, \$500 the ensuing year, and we will endeavor to do it.

"Resolved, That we learn with deep interest the formation of the American Baptist Home Mission Society, and we earnestly recommend it to the prayers and pecuniary aid of the Churches, of which it is composed."

After some remarks upon the Report, by Mr. Goring, a contribution was taken in the Assembly amounting to more than \$100.

"The Committee on Education reported as follows: In view of the fact, that the Treasury of the Baptist Education Society is so nearly exhausted, as to oblige the Board, if not immediately aided, to dismiss some of its beneficiaries, and reject others who need help; therefore

"Resolved, That we earnestly recommend to the Churches to furnish their proportion of the necessary assistance, and forward the sums to the Treasurer of this Association.

"Resolved, That as the Education Society has appointed a Committee to establish a High School in this State, on the manual labor plan, as soon as practicable; we recommend to the friends of Christianity and science that they lend their efficient aid to this worthy object."

"The Committee on Publications, &c. reported, That they view, with thrilling interest the Kingdom of Jesus Christ rising in the earth; and rejoice in the benevolent efforts now employed to evangelize the world. They believe that nothing is wanting on the part of real Christians, who drink into the Spirit of their Master, and whose bosoms beat high with love to God and philanthropy to men—to enlist their hearts—their influence, and their property in the grand Missionary enterprise, but correct information concerning the darkness, degradation, suffering and misery of a large proportion of the human family. And as the religious pe-

riodicals of the day are happily adapted to the circulation of the intelligence so much needed, we recommend to the Churches and families composing this Association, "The Christian Secretary," printed at Hartford, by P. Canfield. It is the best religious paper in the State, and should be in every Baptist family in this Association. Its numbers roll weekly before the public the mighty doings and extensive revivals of the present day. It should be read by every Baptist in the State. We also recommend the American Baptist Magazine, the Baptist Tract Magazine, and the Christian Watchman.

"And as God, in his all-pervading providence, has opened a great and effectual door for the circulation of religious Tracts—as thousands on thousands in the great Western Valley—in Germany—in Burmah, and in China, are stretching out their hands to us and crying, 'Are you Jesus Christ's men? will you give us a writing that tells about Jesus Christ? We fear there is an eternal hell—can you tell us how to escape it?' We recommend the formation of Tract Societies in every Church, Auxiliary to the Connecticut Branch of the American Baptist Tract Society, and that Churches make their pastors life members."

"The Committee on Temperance reported that they feel that this Association, and the public, have great reason to thank God, for the success of the cause of temperance. But as many allow themselves to buy and sell, and make and drink this detestable poison—therefore

"Resolved, That we consider such practices to be wicked—having a direct tendency to destroy good morals, and the souls and bodies and lives, property and peace of our fellow citizens. Therefore, with prayerful reliance on Divine aid, our efforts shall be vigorous and untiring, till the demon of intemperance shall be driven from the land. Resolved further, That we recommend all our Churches to become Temperance Societies, and that they receive no candidate who cannot abstain from drinking ardent spirits, and others, save with fear, pulling them out of the fire." Accepted the report."

A resolution was also passed, in favor of establishing a Sabbath School in each Church, and rendering the instruction more thorough; a committee was appointed to visit the Schools.

Rev. Rufus Babcock, of Calbrook, was present, and delivered a discourse from Isaiah xl. 1. "Comfort ye my people." Elder Cole added some remarks. These Messengers of good news, have each arrived at "three score years and ten," have been in the ministry half a century, have kept the faith, and are now setting their houses in order, that they may be in readiness when the Bridegroom shall call for them.

The closing Sermon was preached by Elder Wm. Palmer, from Luke xxiv. 32.

The next session is to be held with the 2d Church in North Stonington. Elder Levi Meech is to preach the Introductory Sermon. Churches in the Association, 16; additions by baptism, 229; total number, 3025.

The Nova Scotia Baptist Association met at Cornwallis, on Monday, June 25. The meeting was preceded by religious services on the Saturday and Sunday previous. Very encouraging intelligence was received from many parts of the country of the increase of the churches, and the formation of new ones. They directed a letter to be addressed to Sir Achibald Campbell, Lieutenant Governor of New Brunswick, expressive of their grateful sense, in common with the whole christian world, of his kindness and humanity shown in the deliverance of Mr. and Mrs. Judson, and the other prisoners in Burmah.

Numerous contributions to the Baptist Mission in Burmah, of considerable amount, principally from "Ladies' Mite Societies" were reported as ready for payment. For the present, the funds collected for Foreign objects are to be employed in the Burman Mission, through the aid of the American Baptist Missionary Society, unless otherwise directed by the donors.

BENEVOLENT EFFORTS.—The Baptist Convention of New Hampshire are making an effort to raise, the present year, for benevolent purposes \$2,500. They estimate the number of their members at 5000, and propose to the churches to raise an amount equal to one cent a week for each member. The method recommended by the committee to accomplish this desirable object, may be seen in the following plan.

"The Baptist church in the town of — consists of 100 members, as appears by the Minutes of the Association, therefore they have 100 shares of 50 cents each, and the resident members are resolved to take up all these shares by monthly subscriptions. A, will subscribe 6 cents per month and have one share and almost a quarter; B, will subscribe 25 cents per month, and have 6 shares; C, 20 cents, and have 12 shares, and D, one dollar, and have 24 shares. They propose by subscribing more than their own shares, to take up all the shares of absent members, and if any resident members are unable to pay their shares, the more wealthy brethren are resolved to supply these poorer members with means to pay their shares, supposing that this class will feel more interest in our benevolent objects by being enabled themselves to contribute. They propose to do up their money subscribed in a piece of paper, with the name of the subscriber written thereon, and put it into a contribution box on the first Sabbath of each month. They also propose to have a Treasurer, whose duty it shall be to keep the names of all the subscribers, and the several sums subscribed annexed to said names, and who shall receive all the money and credit the same to the individual who shall make payment, under the month for which said payment shall be made."

Sinners should never allow their hearts to flatter them, nor the things of this world to comfort them, when God in justice threatens them with the punishment of everlasting despair.

#### PREMIUM OFFERED.

The undersigned is authorized by a clergyman of the Baptist church, to offer a premium of fifty dollars for the best tract of not less than 8 nor more than 20 pages, with this title, "The blood of Jesus Christ cleanseth from all sin." At the request of the donor, the committee of the American Tract Society have nominated Rev. Gregory T. Bedell, D. D. Rev. William S. Brantley, and Rev. Gilbert R. Livingston, D. D., of Philadelphia, as the Examining Committee.

The donor, having inserted in the Christian Index, for June 23, 1832, a narrative of his joyful deliverance from a state of extreme religious depression, by God's blessing on the above motto, seen by him in a tract, desires that the premium tract may embrace that narrative, in whole or in part; that it may set forth clearly the truth of the motto, and may have prefixed to it, as a device, a man walking a road, with a tract in his hand.

The manuscripts are to be presented on or before November, 3, 1832, and may be addressed (post paid) to Rev. William T. Brantley, editor of the Christian Index, Philadelphia, or to WILLIAM A. HALLOCK, Corresponding Secretary of the American Tract Society, 150 Nassau street, N. Y.

Extract of a letter to the editor of the Baptist Weekly Journal, dated,

(LEBANON, Warren co. Ohio, June 26, 1832.)

Dear Bro. Stevens,—

Since leaving Cincinnati, I have had the satisfaction of spending two Lord's days in this place. The healing streams of divine grace are still flowing into the hearts of this people. Many of the church appear most sensibly to feel that it is truly a refreshing season from the presence of the Lord; and sinners, poor, guilty, trembling sinners, are obtaining mercy at the throne of grace.

On Saturday last, eight of these redeemed souls presented themselves to the church for membership, and were received as candidates for baptism. Their experiences were most interesting, and evinced as clearly, I think, as I ever witnessed, that they were truly taught by that spirit whose office is, to convince of sin, of righteousness and of judgment, on the one hand, and on the other, to take of the things of Jesus and show them unto men. On Lord's day following, they were baptized, and are now going on their way rejoicing.

The place of worship, on the Sabbath, was filled to overflowing, and from the deep attention and solemn aspect of the congregation, I could but feel some assurance that the convincing influences of the invisible spirit were felt in many hearts. O how cheering to the hearts of the dear saints, is such a season as this—how indescribably precious is such a visit from the adorable Redeemer! May the good work go forward until it can be said of a truth, The Lord has much people in this place.

Yours, in haste, J. L. MOORE.

The Lord is continuing to bless with converting mercy the Second Baptist Church in this town. The last Sabbath was with them a peculiarly solemn and interesting day. At noon the Rev. Mr. Barnaby administered the ordinance of baptism to ten. It was a season of deep solemnity at the water. The solemn appeals made to the heart and conscience seemed to be accompanied by the Divine Spirit—tears gave testimony that there was deep feeling. In the afternoon Br. B. gave a public answer to the invitation to become the Pastor of that Society. We rejoice in the encouraging prospects which are now opening before that beloved people.—*Lowell Evangelist.*

For the Christian Secretary.

#### DO UNIVERSALISTS TRULY BELIEVE IN THEIR OWN SYSTEM?

A lady professing these sentiments, a communicant in an Universalist church in New York, was on a visit to her friend, a member of an evangelical church in Connecticut. She described a terrible storm they experienced, when coming through the Sound; and observed that all on board expected to have been lost; and added, "O, I was so terrified! I was so frightened!" "Ah!" her friend replied, "you terrified; what had you to be terrified at? You believe that heaven is a place of perfect happiness, and you believe that all will go there as soon as they leave the body." After a moment's hesitation she answered: "O yes, I do; but I had not enjoyed enough of this world yet. I wanted to take a little more satisfaction here."

The writer has seen no person more alarmed at the approach of the Cholera, than a Universalist, whose very face gathers paleness; and yet he professes to believe, that the doctrine of punishment after death, is unscriptural and irrational.

Many Christians are much alarmed at that terrible scourge, which now threatens us.—They are alarmed, because they believe in an eternal hell, as well as an eternal heaven; and do not possess sufficient evidence of their vital union to Christ to appropriate this precious promise to themselves. "Father I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me;" but we can not see how a Universalist, consistently with his own principles, can be alarmed at the approach of death.

All Christians however, are not alarmed in seasons of impending danger. They have a hope which will not "fail like the spider's web;" but which will prove "an anchor to the soul both sure and steadfast." In accounts of shipwrecks, frequently do we read of youthful pious females, who have no fears of death themselves; but are enabled to encourage the hearts, and strengthen the faith of others; and who amidst the roaring of the elements, and



the fierce conflict of winds and waves, feel a peace which passeth all understanding.

There are Christians who are not afraid of the Cholera, believing that they are in the ark of safety. Their minds are solemized, for they feel the presence of God in a peculiar sense. They perceive that he is near—that he is angry with the nations, and has come armed with the rod of correction, disease and death. They feel that these are days of adversity; and are therefore led to deeper consideration; but they enjoy a calm, a peaceful, a heavenly state of mind, one hour of which is worth all the enjoyment of the most prosperous worldling throughout a long life.

L. B. S.

## CHRISTIAN SECRETARY.

HARTFORD, JULY 28, 1832.

## BAPTIST LITERARY INSTITUTION OF GEORGIA.

About one year since, the Baptist Convention of Georgia resolved on establishing in that State a Literary and Theological School, and the Executive Committee of that body were authorized to raise by subscription, the amount deemed necessary to carry out this resolution into effect. In pursuance of this object, the amount contemplated has been subscribed, and a farm has been purchased in Green county, about eight miles north of Greensborough. A. Stewart is appointed to take charge of the farm, stock, tools, &c. The principal teacher is to be a Baptist minister, and a classical scholar, and is to have charge of the literary and theological department. Each student will be required to labour three hours a day. The Institution is to be under the control of the Executive Committee, who are to employ teachers, &c. There are to be five Trustees, who are to make bye-laws for the government of the School, to decide on all differences between the teachers, students, pupils, &c.

The works of Andrew Fuller, in two octavo volumes now in press, and will soon be published by Lincoln and Edmunds, Boston. Price \$6 bound, \$5.50 glazed cloth. The name and character of Mr. Fuller are so well known, that they need not our commendation to make them respected. We think that he had one of the clearest heads, and discriminating minds, that were ever conferred on man. The present edition of his work will be valuable, and it is to be hoped, find an extensive sale.

## NEW ASSOCIATION IN PHILADELPHIA.

A meeting of delegates from several unassociated Baptist churches is to be held with the 1st church in Second street, Philadelphia, on the last Tuesday of the present month, for the purpose of forming a new Association. It is supposed that there are in Philadelphia, and vicinity, about 1400 members attached to churches, which at present are not members of any Association. The first church propose to give \$800 the first year, to aid in benevolent operations, if the contemplated measure is carried into effect.

**Renunciation.**—The Rev. Geo. W. Brooks, who has been known for some years as a warm advocate for the doctrine of Universal Salvation, now comes before the public and says:

"The honest and sincere conviction of my soul is, that the Bible teaches the doctrine of endless misery, as the only portion of that part of mankind who die impenitent, and that this doctrine ought to be preached to all men, calling upon them to repent and turn to God, and seek their soul's salvation before it be too late."

**Fires.**—A number of places have suffered severe loss by fires, within a few weeks; among them are Boston, New York, New Brunswick, and Baltimore. Several of the fires have been caused by the firing of crackers; a practice which should be stopped.

## VERSE SYSTEM.

August 1, Acts v. 27.	August 5, Acts v. 31
1, " 20, " 6, " 32	
2, " 29, " 7, " 33	
4, " 30, " 8, " 34	

## NOTICE.

As circumstances render it highly probable that the Committee to locate a Baptist Academy will be unable to transact the business for which they were to meet, so soon as the 8th of August; it is therefore deemed advisable to give this early notice of the fact. As soon as circumstances shall permit, a meeting will be held, of which due notice will be given.

R. CANFIELD.

J. B. GILBERT.

July 21, 1832.

## BOARD OF HEALTH, HARTFORD, July 23.

The colored man heretofore reported to this Board continues convalescent. Two other cases in the same house. The father and mother of said colored man are reported to this Board as having been taken, since their last Report, with the same disease. The father, James Mead, is dead. Per Order,

ISAAC PERKINS, President.

The mother is since dead—No other case of cholera.—The health of the city is good.

## TO THE CITIZENS OF HARTFORD.

The public are informed, that should cases of sudden and dangerous disease occur in families which may need the aid of their fellow citizens, application can be made to the Committee of Assistance, appointed by the Board of Health, or to the Selectmen of the town.

## NAMES OF THE COMMITTEE OF ASSISTANCE.

Ward No. 1.—Oliver Woodford, B. W. Green, Silas Andrus.  
Ward No. 2.—Henry Grew, G. F. Davis, Benjamin Fowler.  
Ward No. 3.—Samuel Tudor, William H. Imlay, A. M. Collins.  
Ward No. 4.—Denison Morgan, Eli Gilman, Lorenzo Bull.  
Ward No. 5.—Jeremiah Brown, Apollon Sweetland, A. S. Fielding.  
Ward No. 6.—Henry Seymour, Henry L. Ellsworth, Charles Brainard.  
Ward No. 7.—James B. Homer, Deodat Taylor, Lemuel Humphrey.  
Ward No. 8.—Charles Butler, John Butler, D. F. Robinson.  
Ward No. 9.—John M. Niles, T. H. Gallaudet, Asahel Saunders.

Ward No. 10.—William Hayden, Charles Sheldon, Charles Wells.

Ward No. 11.—Normand Smith, Joseph B. Gilbert, Henry Kilbourn.

Ward No. 12.—James G. Bolles, Alexander H. Pomeroy, C. R. Comstock.

By order of the Committee.

HENRY SEYMOUR, Chairman.

Hartford, July 24th, 1832.

[The City papers are requested to copy the above.]

## General Intelligence.

## CHOLERA IN NEW-YORK.

July 19th, 202 new cases—82 deaths.		
20th, 226 " 100 "		
21st, 311 " 104 "		
22d, 239 " 90 "		
23d, 231 " 73 "		
24th, 236 " 56 "		
25th, 157 " 61 "		

In the State Prison at Sing Sing, 57 cases of the Cholera occurred in one week, ending the 23d—deaths, 11.

NEW YORK, July 25th, 1832.

TO WALTER BOWNE, Esq.

President of the Board of Health.

Sir—The Special Medical Council are induced again to address their fellow citizens through your honorable Board, upon the means of escaping the pestilence which is now devastating our city. It is their firm conviction that nearly all the attacks which have heretofore terminated fatally, might have been avoided by prudence in diet and regimen; and that many others might have been cured by an early attention to the premonitory symptoms.

The Council have collectively and individually given their advice upon this subject at various times, they have circulated it in the public prints; they have placarded it in handbills at the corners of the streets—and yet among persons in easy circumstances there are many who live in open disregard of their admonitions—until upon the bed of death, they confess to their physician that their own care have brought this fatal malady upon them.

Fellow citizens and friends! the sad remnant of a scattered population! how many are we yet to lose, and mourn for? Will you be advised? Read what we addressed to you the day after we assumed the responsibility of Counsellors to the Board of Health, in fatal disregard of which, how many hundreds have filled untimely graves.

We feel it to be incumbent upon us to repeat the following advice:—

Be temperate in all things, be temperate in exercise, in labor, both bodily and mental—keep good hours.

In eating, take proper food only, in reasonable quantities, at proper times—plain meat, rice, and bread are the best food. Abstain entirely from all fruit, fresh or preserved, and all garden vegetables. Laboring men may take salted beef or pork; others should use them as a relish only. The quantity of all food should be less than usual, and no admixture even of articles in themselves wholesome, should be permitted. In fine, make light meals, eat no late suppers, take no food when heated or agitated, and keep quiet after meals. In drinking, do not drink largely—do not drink spirits, unless habit has rendered it indispensable, and then take a little. Be guarded in the use of malt liquors—all other fermented liquors, as spruce beer, mead, &c. are particularly pernicious—cold water is preferable to cold water, especially to water to which the individual is not accustomed. Cold drinks of all kinds are improper.

Flannel should be worn next the skin, especially around the body by those who are not accustomed to it—others should increase the quantity of flannel to which they are accustomed—a small blanket should be thrown over the feet at night—to be drawn up in case the weather should change during the night. Attacks of cholera usually occur before day light.

It is important to go to bed cool and free from bodily or mental agitation—after undressing, which should always be done if the clothes are damp, the body should be rubbed with a dry cloth. A careful attention to the above suggestions, a cheerful temper, and a firm reliance upon Divine goodness and protection, are the best securities for the continuance of health.

ALEX. H. STEVENS, M. D.

President of the Special Medical Council.

## From the Hospital Report.

Mechan, a female aged about 40 was brought into the Cross-street Hospital, July 2d, in a collapsed state. The pulse was not perceptible, skin cold and moist, heat in the epigastric region, soaked and livid and shrivelled hands. Sunken state of the eyes and face, with some lividness over various parts of the body. 14 oz. of the following solution: "Muri-Soda 2 drachms, Sub Carbo. Soda 1 drachm, aqua hie," were injected into a vein at the bend of the arm. This was followed by a slight increase in the volume and force of the pulse, and improvement in the state of the patient, it being freer, and of longer duration at each inspiration; the heat of the surface of the body was augmented. An hour and a half after the first injection, 40 oz. of the same fluid were injected into another vein, which was followed by a decided improvement of all the bad symptoms.

She expressed herself as feeling much better.

During the night there were given three injections of brandy and water.

Sunday morning 9 o'clock. She is very much improved, re action has been fully established, and she asks for some food. She continued to improve all day and is on Monday morning nearly well. She has been sent to the Convalescent Ward, and will in a few days be discharged, perfectly cured.

The notes of this case were taken by Dr. Gore of Philadelphia, now on a visit to this city, who has injected two cases. This operation is very simple, and can be performed with great ease. Dr. Depierre, the assistant Physician, has injected two cases, which we believe have terminated successfully.

We are informed by Dr. Rhinelander, that the operation is performed by every Physician attached to the Hospital, and done with as much facility as cupping or bleeding.

## SUCCESSFUL TREATMENT OF CHOLERA.

We learn from undoubted authority, that the system of treatment adopted by Dr. D. M. Reese, to which we alluded in our last, still continues to be eminently successful in curing cases of the cholera. Dr. Reese relies exclusively upon the lancet, calomel and ice. He bleeds immediately and in considerable quantity—repeating the use of the lancet three or four times if necessary to abate the consecutive fever. Calomel, in powerful doses, as the case may require, and solid ice to the amount of from one to five pounds. His practice is extremely heavy, visiting from seventy to a hundred patients at their houses every day—and yet he has not found it necessary to depart from this method in any instance. Instead of the lancet, the celebrated French professor, Brissot, says leeches. In other respects the practice of Dr. Reese coincides very nearly with that which the professor practised in Paris with great success.

Badger's W. Men.

**PRECAUTIONS AGAINST THE CHOLERA.**—The following rules on this subject have been drawn up by the London Board of Health, and liberally distributed throughout the metropolis:

**House.**—To guard against accumulations of refuse matter in drains, cess-pools, dust-bins, and dirt-heaps, and to purify such receptacles by solution of chloride of lime, to be procured on application at the medical stations of each ward. To maintain in a cleanly and wholesome condition all reservoirs, cisterns, and sinks, and to allow impurities, where prac-

ticable, to be carried away with running water. To keep inhabited apartments clean, by frequently washing and very carefully drying the floors; and to ventilate them thoroughly, as well by fires, as a free access of fresh air. To have the windows, especially of bedrooms, put in good repair, so that the occupants may not be exposed, during sleep, to currents of night air. To change bed linen and furniture frequently, and to clear out those spaces in inhabited rooms which are concealed by beds and other furniture, and which are so often made the depositories of filth and rubbish. Where persons live in crowded apartments, which should be avoided as far as may be practicable, additional vigilance should be used to preserve a free ventilation; and where offensive exhalations arise, they should be destroyed by the solution of chloride of lime.

**Persons.**—To maintain personal cleanliness by frequent washing and change of clothing, and, if available, by occasional warm bathing. To guard against sudden changes of temperature by wearing flannel next to the skin, more especially round the bowels, and to protect the feet and legs by woollen stockings. To avoid excessive fatigue, profuse perspiration, and exposure to cold and wet, particularly at night, and to change damp clothing without delay. To let the diet consist of plain meats, bread, and well boiled vegetables, rejecting as injurious all indigestible kinds of food, such as salads, raw fruits, nuts, rich pastry, and, in general, such articles as each individual may have found by experience to create acidity, flatulence and indigestion.

**Beverage.**—To abstain from ardent spirits, acid drinks, and stale soups or broths, and to be sparing in the use of sugar, especially if it give rise to a sour fermentation in the stomach.

**Exercise, &c.**—To maintain regular habits, using moderate exercise, keeping early hours, and taking nourishment at limited intervals, so that fatigue or exposure may never be encountered during an exhausted and empty stomach. Finally, to preserve a cheerfulness of disposition, a freedom from abject fears, and a full reliance that such measures will be taken by the government, and the local authorities, as are best calculated, with Divine assistance, to meet the exigencies of the occasion.

We extract the following from a long article lately published in the Liverpool Mercury, entitled

## DÉSULTORY REMARKS UPON CHOLERA.

From recent experiments made by some scientific persons in London, there is reason to believe that the animalcule, called *infusoria*, with which water abounds, assume the winged state, although unseen, and exist in vast quantities in the atmosphere.

A letter which appeared some weeks since in the Scotsman, is so applicable to our present purpose that we shall here transcribe a portion of it.

"On my way from Haddington, the day after the cholera appeared there, I observed the atmosphere for miles, clouded with a small white animal, in color like a drop of water. I can observe them here at present, which are more than six hundred yards from each other; the linen laid out to whiten has become as red as if it had been dyed with blood. The water with which the linen was dressed has been analyzed, and found not to contain the least acid. When the cholera became extinct, this coloring ceased. A chemist of the town attributes it to the effects of certain acid exhalations, from whence he supposes the cholera proceeded."

The following paragraph appeared a month or two since in a paper published in one of the towns in the north where the cholera was prevalent.

"An interesting experiment was tried here last week on the state of the atmosphere. A kite was sent up, having attached to it a piece of butcher's meat, a fresh haddock, and a small loaf of bread. The kite rose to a considerable height, and remained at that elevation for an hour and a quarter. When brought to the ground it was found that the fish and the piece of meat were both in a putrid state, but particularly the fish; and the loaf of bread, when examined through a microscope, was discovered to be pervaded with legions of animalcules. I must have read of experiments of this nature, but the results have escaped my recollection. It may be worth while to repeat the experiment in other places to which cholera may unfortunately extend itself."

It is some consolation to know, that in general wherever the cholera has made its appearance here or elsewhere, the average mortality has not been perceptibly increased, and that the disorder, partaking of the nature of Aaron's rod, has been found to supersede or extirpate other maladies. Dr. Hancock, in his judicious pamphlet on the subject, says:—"If (the cholera) puts to flight for the time other mortal distempers, or at least absorbs other fatal diseases in itself, and if so far seems to arrest the mortality from other causes."

"During the year in which the town of Alet was visited by the pestilence, (says the same writer,) the mortality was not greater than usual in other years, from different kinds of diseases, being about three hundred, or equal to the number of births; and it was remarkable that all other acute diseases vanished, during the plague, and that all the acute diseases partook of its character."

Sir Matthew Tierney stated, at Brighton, on the authority of Prince Lieven, the Russian Ambassador, that "the cholera, during its rage at Petersburg and Moscow, did not increase the mortality beyond the average of former deaths." Indeed, the Ambassador is said to have asserted, that "by the official returns, the number of deaths, taken as a whole, during the prevalence of the epidemic at Moscow, was absolutely less than in ordinary times."

**PHILADELPHIA, July 24—Noon.**—The Board of Health report for the last twenty-four hours, one case of malignant cholera, a male, dead, in Queens street, Kensington, near the glass house.

**JERSEY CITY.**—Two cases of Cholera occurred at Jersey City on Monday and Tuesday, both of which proved fatal.

**NEW BRUNSWICK, N. J.**—The Board of Health, on the evening of the 23d, reported five cases as having occurred in the city in the report of cholera, from the commencement. None was then known to exist; and the town was as healthy as usual.

A man died of cholera on the Pennsylvania rail road, 6 miles from Westchester, Penn. on the 16th.

**CHOLERA IN NEW BEDFORD.**—The New Bedford Mercury of Friday has the following paragraph:

"At quarantine, ship Denmark, 48 hours from New York, in ballast, Nicholas Nelson, a native of Denmark, 20 years of age, died on board yesterday morning. Dr. Greene, of the Board of Health, who visited the Denmark, yesterday afternoon, informs us that the deceased had, for several weeks, suffered under an attack of fever and ague, which a few hours before his death, was accompanied by violent spasms, similar to those described in the symptoms of the cholera."

**Cholera produced by Fatigue.**—The tendency of excessive fatigue to induce the cholera, was mournfully illustrated in the cases of two firemen last week at the fire in Courtland street. They became completely exhausted, were carried away, and within ten hours they were dead with the cholera.

Cholera cases in different parts of Great Britain, during the day embraced in the last report of the Central Board of Health, 37 deaths, 47. Total cases from the beginning, exclusive of London, 11,399; deaths, 4310.

In Liverpool, on the 15th, there were 19 new cases and 2 deaths. Total in Liverpool, 200 cases and 82 deaths. The first case occurred on the 12th of May.

Thirty-five cases and 14 deaths have occurred at Leeds; 23 cases and 9 deaths at York; 24 cases and 9 deaths at Doncaster; 301 cases and 101 deaths at Hull.

It appears from the official reports, that the total number of cases of cholera in Ireland, from the commencement of the disease, is 7959, and of deaths, 2003. At Dublin there have been 3248 cases, and 895 deaths; at Cork 2836 cases, being more than one half of the total number in that part of the United Kingdom.

A letter dated at New Market, Middlesex co. New Jersey, July 12, says:—

"There were three persons died of the cholera in one family, within about 2 miles of this place. One died yesterday morning, one last night, the other this morning. There are 5 more in the same family now sick with it; one past hope of recovery. The physicians have attended this family pronounce it spasmodic cholera, of the worst kind. There are a number of cases in Plainfield."

Report says the Cholera is raging at Detroit, and that the workmen engaged at work on steam boats, &c. have left that place and gone home.

In Paisley, in a single day, the cholera was driven out of the place. The means were simple—the secret was, universal co-operation. Every house was whitewashed, every gutter was cleaned, every spoonful of filth was removed, in every vault, sink, or out-house of every description, the disinfecting agents were freely used, and the fire engines completed the process by thoroughly washing every square inch of surface in the town. The destroyer passed by, for it could find no place to light upon.—*Alex. Gazette.*

**THE CHOLERA AND TEMPERANCE.**—A London paper says:—"It is a remarkable fact, that in no part of England, Scotland, or Ireland, has any member of the numerous Temperance Societies now in progress, fallen a prey to the Cholera."

**TEMPERANCE IN THE WEST.**—The following notice is from the Arkansas Gazette, printed at Little Rock.

"A meeting will be held on the 4th of July, at 1 o'clock, in the Baptist Meeting-house. The presence of every patriot, of every age and sex, is respectfully and anxiously solicited. Several speeches are expected to be delivered."

"The object in view is to enlist volunteers, and make arrangements for prosecuting a war of extermination against a foe more numerous and formidable to American liberty, than the enemy of SEVENTY-SIX."

ALEX. MARTIN.

Sec'y of the Little Rock Temperance Society.

Rev. W. Collier, a city Missionary, commenced open air preaching, on Sunday last (July 7), at the east end of Fanueil Hall Market, having an audience of one or two hundred, chiefly seafaring people. He also read part of the late Dr. Payson's tract to mariners, and was listened to with attention.

**Liberator.**

By the late treaty with the Creeks, a reserve of one mile square, situated opposite to Columbus, and bounded by the western bank of the river, was granted to Benjamin Marshall, a half breed. It is considered very valuable, and has recently been purchased for twenty-five thousand dollars. It possesses fine advantages for the purpose, and it is the intention of the proprietors to found a town in rivalry of Columbus; and it is said also to possess great facilities for milling and manufacturing purposes.

**N. Y. Dai. Adv.**

Steam Boat burnt.—On the 11th inst. the steam boat Portsmouth, lying along side a wharf at Cincinnati, took fire from some unknown cause, and burnt to the water's edge. Two lives were lost.

Socrates is said to have been the only inhabitant of Athens, who, during the prevalence of the plague in that city, escaped infection; this circumstance the historians unanimously attributed to the strict temperance which he constantly observed—in conjunction, it may be added, with his well known equanimity under the most trying circumstances.

**FOREIGN.**

**FROM ENGLAND.**

In the House of Lords, on the 15th of June, as we learn from the Herald, Earl Grey, in reply to the Marquis of Londonderry, disclaimed all intention of preparing a new law to suppress political unions.

**PORTUGAL.**—There was nothing certain from Don Pedro's squadron, though a report, on the 15th, stated, that he had made a landing on the coast of Portugal.

**FRANCE.**—It is said by a private letter from Madrid, that the recent disturbances in France have been the work of the Holy Allies. The prisons of Paris are said to be crowded.

The Parisians are said to be very restive under the strict system under which they have been recently placed.

**SPAIN.**—The defeat of the attempt to restore Lord Wellington in the British cabinet, has been considered by the legitimates of Europe as a sad failure for them. The movements in France are said to have been made on the first receipt of the news of his recall; and the Spanish troops were destined to stand ready on the Pyrenees to support the French insurgents. The Spaniards have now the mortification not only to see this plan defeated, but to find a squadron of French ships off the Tagus, and the prospect of Don Pedro's immediately entering Portugal; and the army is moving off from the Pyrenees for the frontiers of that kingdom.

**FROM FRANCE.**—Captain Sheldon, of the brig Waltham, who arrived yesterday from Havre, informs us that Paris was quiet on the 15th ult. and the cholera had so far ceased at Havre that he obtained a clean bill of health.

**THE POLES.**—It is stated that the Polish exiles in Germany are still the objects of Russian persecution, and that the Austrian and Prussian Governments are the ready instruments of the Autocrat's vengeance. From a letter from Leipzig, in the Nuremberg paper, it appears, that in consequence of threatening notes presented by the Austrian and Prussian ministers to the court of Dresden, the Poles residing in that city, and every part of Saxony, have been ordered to leave the country forthwith. The people of Dresden petitioned their government in favor of the Poles, but could obtain no relaxation of the order. The Leipzig letter, which is dated the 24th ult. states that part of the exiles had already departed, and that the rest were to follow within a week.

**Card Playing.**—Emperor Nicholas has lately issued an ukase, strictly prohibiting card playing, and all games of chance, and to punish the gamblers on a scale rising with their rank in life.

**MELANCHOLY LOSS OF LIFE AT SEA BY CHOLERA.**—The ship Brutus, of 384 tons burden, sailed, on the 18th of May from Liverpool for Quebec. She had on board 330 emigrants, men, women, and children, who with the crew, made a grand total of 340 souls. On the 27th, the 9th day from Liverpool, a healthy

man, about 30 years of age, was seized with malignant cholera. The usual remedies were used, and he recovered. The next case was that of an old woman, 70 years of age, who died in 10 hours after the attack. The ravages of the pestilence then rapidly increased, the deaths being numerous, in proportion to the cases. The greatest number of deaths was 24 in one day. The captain had not, it seems, any intention of returning to port, until the disease began to attack the crew. He then saw that to continue his voyage was to risk the lives of himself and the survivors, as well as the property entrusted to his care. Under these circumstances, he vessel a lazaret house, and men, women, and children dying about him, he resolved to put back to Liverpool.

The resolution was formed on the 3d instant, and the Brutus reached port on Wednesday morning. Up to that day the cases had been 117, the deaths 81, and the recoveries 36. Seven cases remained when the vessel entered the Mersey, two of which proved fatal in the course of the day, making the total number of deaths, 83. Among the sufferers were four of the crew.

## MARRIED.

In this city, by Rev. Dr. Hawes, Rev. James Smith, of Falls River, N. H. to Miss Mary Morgan, daughter of Joseph Morgan, Esq.  
At New London, on the 11th inst. by Rev. C. Tilden, Mr. Jason L. Ryan, to Miss Sophia Rogers, both of New London.  
At Enfield, Mr. Charles Clark, to Miss Dorothy King.  
At Cincinnati, Ohio, Mr. Delanzon De Forest, to Miss Mary Stephenson, both formerly of this city.

## DIED.

In this city, Mrs. Catharine H. Huntington, wife of Samuel H. Huntington, Esq. and daughter of George Brinley, Esq. of Boston, aged 26.  
In this city, on Monday last, Mrs. Mary Wells, wife of Mr. James Wells, aged 72.  
At Windham, very suddenly, Mr. Billard Curtis, aged 67.  
At Tolland, Mass. on the 11th inst., Mr. Cyrus W. Bidwell, aged 29, late a resident in Fayetteville, N. C., where he has left a widow to lament the loss of a kind and affectionate husband. Mr. B. was a young man of a highly unblemished and exemplary character, and through his long and distressing sickness, was never heard to utter a murmur or complaint.—*Com.*

## INFORMATION WANTED.

Left the College at Middlebury, Vermont, about nine o'clock last evening, BUSHROD W. CONVERSE, suspected to be deranged, and in such a manner as to leave fearful apprehensions for his safety. Said Converse was 17 years of age, about 5 feet 8 inches in height, his countenance somewhat freckled, and wore when he left, blue woollen pantaloons, light colored vest, and thin grey summer frock coat, with pockets on the sides, black hat, a black stock without a collar. Whoever will give information respecting him, will confer a great favor on his friends, and relieve the most painful anxieties of sorrowing parents.

N. B. Information given to President BATES, Middlebury College, or to Dea. GARDNER CONVERSE, Bridport, Vermont.

*Middlebury College, July 19, 1832.*

The Printers throughout the United States are requested to insert the above in their papers.

At a Court of Probate holden at Suffield, within and for the District of Suffield, on the 14th day of July, 1832.

Present LUTHER LOOMIS, Esq. Judge.

On motion of David King, Leicester King, and Leonard J. King, Executors of the last will and testament of David King, late of said Suffield, within said district, deceased. This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to Leonard J. King, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Suffield.

Certified from Record.

LUTHER LOOMIS, Judge.

The undersigned, Executors of the last will and testament of David King, late of Suffield, deceased, hereby give notice to all the creditors of said estate to present their claims against said estate, to Leonard J. King, for settlement, within six months from this date, and all indebted are requested to close their accounts without delay, with the said Leonard J. King, who is fully authorized to settle the same.—All who are indebted by note, will find them either in the hands of Leonard J. King or Wm. Gay, Esq., to whom they can pay their respective amounts within a reasonable time, without expense. The distance at which many of the heirs and some of the executors reside from this district, renders it necessary that the settlement of the estate should be closed as speedily as possible.

DAVID KING, LEICESTER KING, LEONARD J. KING, } Exors.

Suffield, July 17, 1832. 3w27

## SABBATH SCHOOL CLASS BOOK.

LINCOLN & EDMANDS have just published the 2d edition of the Sabbath School Class Book, comprising copious exercises on the Sacred Scriptures. By E. Lincoln, of Boston.

This work is intended as a text book in Sabbath Schools, and comprises a brief view of the Old Testament, a copious view of the New Testament, and a summary of Christian doctrine. The questions refer to the Scriptures for answers. Various explanatory questions are also introduced, for answers to which, reference is made to Malcom's Bible Dictionary, and distinguished in the text by italics. The Dictionary and Sabbath School Class Book are, therefore, with great advantage, used in connexion with each other.



## POETRY.

## THE PREACHERS.

Amid my garden's broider'd paths I trod,  
And there my mind soon caught her favorite clue;  
I seem'd to stand amid the Church of God,  
And flowers were preachers, and (still strangers) drew  
From their own life and course  
The lore they would enforce,  
And sound their doctrine was, and every precept true.

And first the Sunflower spoke. Behold, he said,  
How I unweary from dawn to night  
Turn to the wheeling sun my golden head,  
And drink into my disk fresh draughts of light.  
O mortal! look and learn;  
So, with obedient turn,  
From womb to grave pursue the Sun of life and might.

And next I heard the lowly Camomile,  
Who, as I trod on him with reckless feet,  
And rang his perfume out, cried, List awhile—  
E'en thus with charity the proud one greet.  
And, as insulters press,  
E'en turn thou thus and bless,  
And yield from each heart-bruise a redolence more  
sweet.

Then from his rocky pulpit I heard cry  
The Stonecrop. See how loose to earth I grow,  
And draw my juicy nurture from the sky.  
So drive not thou, fond man, thy root too low;  
But loosely clinging here,  
From God's supernal sphere  
Draw life's unearthly food, catch heaven's undying glow.

Then preach'd the humble Strawberry. Behold  
The lowliest and least adorn'd of flowers  
Lies at thy feet; yet lift my leafy fold,  
And fruit is there—unfound in gaudier bowers.  
So plain be thou and meek,  
And when vain man shall seek,  
Unveil the blooming fruit of solitary hours.

Then cried the Lily: Hear my mission next.  
On me thy Lord bade ponder and be wise;  
O wane with toil, with care and doubt perplex'd,  
Survey my joyous bloom, my radiant dyes.  
My hues no vernal din,  
All care I cast on Him,  
Who more than faith can ask each hour to faith supplies.

The Thistle warn'd me last; for, as I tore  
The intruder up, it cried, Rash man, take heed!  
In me thou hast thy type. Yea, pause and pore—  
E'en as thou dost God his vineyard weed:  
Deem not each worthless plant  
For thee shall waste and want,  
Nor fight with hostile spines thy Master's chosen seed.

Then cried the garden's host, with one consent:  
Come, man, and see how, day by day, we shoot,  
For every hour of rain, and sunshine lent,  
Deepen our glowing hues, and drive our root;  
And, as our heads we lift,  
Record each added gift,  
And bear to God's high will, and man's support, our fruit.

O Leader thou of earth's exulting choir,  
Thou with a first-born's royal rights endued,  
Wilt thou alone be dumb? alone desire  
Renew'd the gifts so oft in vain renew'd?  
Then sicken, fret, and pine,  
As on thy head they shine,  
And wither with e'erflowing plenitude?

O come! and, as thy due, our concert lead,  
Glory to him, the Lord of life and light,  
Who nursed our tender leaf, our colors spread,  
And gave thy body mind, thy first-born's right,  
By which thy flight may cleave  
The starry pole, and leave  
Thy younger mates below in death's unbroken night.

## REV. GEORGE D. BOARDMAN.

Everything respecting this excellent Missionary cannot but excite the marked attention of the friends of true religion. The following paper written by himself in 1825, to his select associates in Andover, relating as it does to the feelings and holy impressions of the author in relation to his entrance on the work of a Missionary to the heathen, while it shows the deep piety of Mr. Boardman, also develops the gradual but effectual preparation, which he received by the Spirit of God, for the labor in which he was so greatly useful in Burmah.—*Christian Watchman.*

Ship Asia, Lat. 29 deg. 11 m. S. Long. 53 deg. 18 m. E. Oct. 26, 1825.

## MY DEAR BRETHREN,

In compliance with your request, I will now give you a sketch of those exercises and events which had led me to think it my duty to devote myself to the work of a Missionary to the heathen.

I obtained a hope of a gracious interest in Christ, in Dec. 1819. I was then a member of the Sophomore Class in Waterville College, (State of Maine).—Till I obtained a hope for myself, I felt no interest whatever in Missions of any kind. Nor was my interest in them much excited, till nearly a year afterwards, though my father's family, and nearly all the members both of the Faculty and College were deeply interested in them.

Soon after professing religion, in July, 1820, I was led to pray very often that God would make me useful. I had no particular choice as to the manner in which he should employ me, but I felt under infinite obligations to him, and longed to express my sense of them by a life devoted to his service. I used to offer up that prayer every day in secret, and often in our social meetings. I had an abiding impression that I was "not my own, but bought with a price." I seemed as one waiting at the foot of the divine throne, to receive any command which God might be pleased to give. And I enjoyed an indescribable pleasure in thus giving myself up as a living sacrifice. I felt infinitely unworthy, and still I longed to be wholly employed in his service. If not deceived, I then made, daily, an unreserved dedication of myself to God, to be his servant. Like Saul, I inquired, without prescribing any favourite course, "Lord, what wilt thou have me to do?"—

Sometimes, when I read or heard of the desolate places in God's heritage, I longed to be employed as a labourer, however menial, in some spot, however barren. To engaging in the Gospel ministry, I had one standing and uniform objection;—not to the work itself as appearing disagreeable (it was far otherwise,) but to myself as being wholly unfit for it. My feelings continued uniformly as I have described, till the winter of 1820, when the thought occurred to me, that I could take my Bible, and travel through new settlements where the Gospel was seldom if ever heard, and without sustaining the name of a preacher. I could visit from hut to hut, and tell the story of Jesus' dying love. O, thought I, in a sort of rapture, what a blessed privilege, thus to spend my life in the service of Him, who has laid me under infinite obligations to be wholly his. Then, in imagination, I could welcome fatigue, hunger, cold, nakedness, solitude, sickness and death, if I might only win a few cottagers to my beloved Saviour.

Not many months afterwards I began to think of the Western Indians, and of labouring amongst them. Unfit as I considered myself to preach at all among civilized Christians, I rejoiced in the thought of labouring, and at last finding a grave, in the forest.—Time appeared short, the worth of a single soul infinite. I have often said of that time, 'O that it were with my spirit now as it was then!' Then I was a happy, though a very inexperienced youth. All these feelings, I kept studiously concealed in my own breast, suffering not even my nearest friend to know how I felt; at the same time I fervently and constantly prayed that God would employ me as his infinite wisdom should see fit.

In the course of the year 1821, I became more acquainted with the state of the Western Indians, and longed the more to labour for their good. And as I became more acquainted with the wants of Christ's church at home, as well as abroad, I began to feel that I must preach, unfit as I was. I would go into my closet to weep there, over the desolations of Zion.—Sometimes, on visiting friends in destitute parts of my native State, I would long for the privilege of breaking to them the bread of life.—Now my prayers for divine direction became more constant and ardent. My soul was full. It was full of compassion and love to the Indians, it was full of love to the churches in America, it was full of love to Christ and the Gospel.

At length a new subject engaged my attention, viz. Foreign Missions. I had not been in the habit of comparing the claims of the Eastern and Western Missions; only I had not allowed myself to indulge a single thought of going to the East. It was now the spring of 1822.—Now I began to think of the hundreds of millions perishing in the East. Twenty millions every year dropping into eternity, without any knowledge of the Saviour. The thought was overwhelming. I then began to consider the peculiar facilities for spreading the gospel in the East—where the population is so dense—where so many speak the same language—and where the language is written, and where the same religious opinions prevail so widely, &c. &c. My mind was thrown into a new agitation. On the one hand was native country—partiality in favor of the Indians—unfitness for the Eastern Mission;—on the other, the millions of heathen in the East, and the facilities we may enjoy, in spreading the gospel among them, &c. &c.

In the course of this spring, 1822, I found one friend whose mind was affected in a manner similar to my own; and we unbosomed our feelings to one another. Still I talked of going westward, and he of going eastward. We often took sweet counsel together in relation to our future course. The time of my leaving College was now fast approaching, and the question of duty was daily becoming more and more important. A few months more and I must direct my course one way or another. This led me to more ardent prayer for divine direction. At length Commencement day arrived, and to my great grief and embarrassment, I next morning received an appointment to become a Tutor in the College. My best friends thought, that in that infant College, situated in a new and flourishing State, I might have a prospect of immediate and of increasing usefulness to the interests of both science and religion. But I had one objection which none of them understood or knew. My heart was on a Mission. I was aware that if I became connected with the College, and should prove in some degree useful and acceptable as an instructor, I should find it difficult to dissolve my connexion. But I could not withstand the unanimous advice of my most judicious friends. Still, when I signified my consent to their request and advice, I gave them to understand that I should probably resign at the end of one year. But this time I had felt it my duty to preach the gospel, and having taken a license, I had preached with very great pleasure.

I entered on my duties in College in October 1822; but a few days only elapsed, before I became impressed more deeply than ever with a sense of the perishing state of the heathen, and of my duty to devote my life to their spiritual welfare. Sometimes I tried to ascertain the strength of my desire to become a Missionary, (for I now had that desire,) by inquiring whether there was no station of ease, or emolument, or honor, with which I could be satisfied. But I could think of none. There was not a situation, either civil or ecclesiastical in America, which presented to my mind any temptation. So strongly did I desire to be preaching to the heathen "the unsearchable riches of Christ." The state of Pagan nations became now in a great measure, the burden of my prayers and meditations, and a favorite theme of conversation with pious friends. Still I did not mention to them any design of engaging personally in the Missionary work. In fine, all my conduct, conversation, meditation, correspondence, and much of my reading, had some bearing on Missions. One consideration only restrained my feelings; I felt too unholily and too worthless to be employed in such holy work. Indeed, I felt unworthy to belong to Christ's visible kingdom, much more, to sustain the important character of a Missionary to the

heathen. I feared that I should dishonor so holy a cause.

About this time, taking up a newspaper, I saw a notice of the sudden death of the ever to be lamented Rev. James Colman, Missionary in Arracan, a province of India, beyond the Ganges. Mr. C. belonged to the American Mission in Burmah. I knew that Arracan, to which he had just repaired from Rangoon, was a most inviting field for Missionary labor; and all the friends supposed that Mr. Colman was exactly suited to occupy the place. But, alas! he is very suddenly cut off in the beginning of his career. "Who will go to fill his place?" "I'll go." This question and answer occurred to me in succession, as suddenly as the twinkling of an eye. From that moment, my attention became principally directed to the Burman Mission, from which it has never since been diverted. My desires to become a Missionary so increased, that I felt it my duty to make them known to the President, who had been principally accessory to my appointment. He expressed a hope that I should not be called away, at least for the present. But my mind became more and more settled every day. I still prayed for divine direction, and the more I prayed, and the more I enjoyed of spiritual communion of God—the more I felt inclined, and the more I felt it my duty, to become a Missionary—and a Missionary to the East.

Soon after, Jan. 2, 1823, I visited Boston and vicinity, principally to converse on this subject with some of those who had the management of Foreign Missions. During this visit, several intimations of Providence greatly strengthened me in my previous convictions of duty; particularly a visit to Salem, where I had an interview with the present Assistant Secretary of the Baptist Board of Foreign Missions.—That excellent man found what were my feelings, and said, that for three or four days, his spirit had sunk within him at the thought, that not an individual had as yet offered himself to occupy Mr. Colman's place. As Providence ordered it, a number of ministers met at his house two days afterwards. I was present, and at their request, I related the exercises of my mind. They encouraged me to go forward.—It was then thought that I might sail in the course of four months, but God ordered otherwise in that particular.

My next step was to consult my family connexions on the subject; and on visiting them, I found to my joyful surprise, that their minds were quite prepared to hear me propose the subject. My parents had long thought that I seemed marked out for the Missionary work, and my letters had convinced them, that my mind had been not a little occupied on the subject. It is a singular fact, that my dear mother, had anticipated an event like this. Several of my family connexions are pious, and their hearts have long been bound up in the Missionary cause. All the objection they felt, arose from natural affection. That was strong. But in my parents, grace had sanctified those affections, which it neither could or should destroy. The rest of the family yielded a weeping assent. Not long after, I obtained the consent, and even the approbation of the President of the College.

It was now concluded that I should not sail for the present. This afforded me an opportunity of examining the momentous question anew. I now entered on a more formal examination of the subject than I had ever undertaken before. In about eight weeks the General Missionary Convention and the Missionary Board were to meet in the city of Washington, and it seemed desirable that if I should ever offer myself, it should be at this triennial session.

I read the prophecies respecting the spread of the gospel, and found they foretold that "the knowledge of the Lord should cover the earth as the waters do the seas." But how is this knowledge to be spread?—The Apostolic, as well as more modern times, answered, "by men going abroad and preaching the gospel, and in no other way." But who shall go? Who shall send out Missionaries? I could think of no nation but one, if even one, which possessed so great facilities, and was under so great obligations as our own. Thus I became convinced that the American churches ought to send Missionaries to the heathen. I next entered directly on the question, whether it was my individual duty to go as a Missionary. That I had a desire to go, was a point long since settled. The points to be settled now, were, "why I wished to be a Missionary," and "whether I possess the requisite qualifications?" On the latter question, I felt that my friends must decide, rather than myself. I was not conscious that there was any radical defect in my constitutional character.

As to my motives in wishing to enter the Missionary work, I must be the sole judge, and that was the most difficult question. I sometimes hoped and thought, my motive was a motive of love to God, and a desire to glorify him; at other times I feared it was the indulgence of an unsanctified fondness for distinction. On this subject, I prayed much, and spent nearly a fortnight, conning, as it were, upon my motives unawares; for if I had formally undertaken to examine them, I had found they had a power of assuming false guises.

My Sabbaths, for about six weeks, I spent as seasons of fasting in relation to this subject. At length, it pleased God to manifest his excellency and glory to me as he had never done before. He seemed to combine in his character all that is excellent and lovely and glorious. He appeared to fill all immensity with his glorious presence. He filled my soul. Then I experienced "joy unspeakable, and full of glory." I seemed to myself like a worm and no man. And I was lost in him. As a mote floating in the air has no tendency to move against the still breeze, so I felt not the least inclination to act contrary to the general movings of the Holy Spirit. I lost my own will in the will of God. I had been in the habit of writing the exercises of my mind briefly in a journal, from which I will now make some

extracts which will exhibit the frame of my mind better than I can at present recollect.

"Thursday morning, March 13, 1823. I trust that I have just had a season of communion with God. My soul seemed drawn out in love to him, and in desires to become like him. I wished to resemble him as much as a sinful man can resemble a holy God. I wanted to be holy. I wanted to be swallowed up in God as much as Jesus the blessed Saviour was. I wanted Jesus to reign in me. I wanted the same spirit to dwell within me, and to subdue every evil propensity. I panted for perfection. And I still pant. I am willing to be employed in the service of God, in any manner, at any place, and during any length of time, he may please to direct; and when my work is done, I want to go home to the bosom of my Father and my God.

"Friday morning, March 14. A comfortable season this morning in prayer. 'How precious are thy thoughts unto me, O God, how great is the sum of them.' What unspeakable treasures do I enjoy; my Bible and my God. What a precious Saviour is my Jesus. What a privilege to be employed in his service. I am wholly his, and wish to be wholly under his control. Let me have my Saviour, and I am happy, whatever else is denied me.

"Lord's day eve, March 17. A comfortable state of mind to-day. The truths of the gospel which I was permitted to hear in the day time, and to preach in the evening, are precious to me. As to the Mission, I feel much as usual. I do not think a Missionary life so desirable because its duties appear few or easy, or its responsibilities small, but because I hope I may be more serviceable to the church, as a Missionary than in any other capacity. I lay my account with trials, perplexities, disappointments, discouragements and fatigues; and without the persuasion that Christ would accompany me, I should shudder at the thought of going. But in the strength of a covenant God, I can press through every trial and danger; and if his special grace is granted, I can calmly look the king of terrors in the face.

"Saturday, March 22. If a sense of extreme unworthiness would deter me from entering on Missionary work, I should have long since abandoned the thought. But the Lord Jesus is my worthiness, as well as my righteousness and strength. I may well be astonished that the Eternal God should employ so unworthy a servant as myself in accomplishing his designs; but if he does see fit to send me with messages of peace to the heathen, I may boldly stand before nobles and kings.

"Thursday, March 27. I hope I shall be permitted to engage in a Mission, but sometimes I entertain many doubtful apprehensions. Most of the time I feel that I cannot be denied. I see more objections and difficulties now in the way of abandoning, than in the way of pursuing my favorite plan. I think I can never remain satisfied in this country, unless I have more evidence than I now have that it is my duty.

"Lord's day, March 30. By reason of bodily indisposition I was detained from public worship this forenoon. Undisturbed by noise or company I tried to give myself to God, and I think I had an increasing desire, and an increasing evidence that it was my duty to become a Missionary. My heart seemed to leap for joy, as my evidences increased, and I longed to go forth and preach the gospel. But on a sudden, the pangs of separation from every beloved object in America seized my mind and distorted it with anguish unutterable. What! must I bid adieu to my very dear parents, brothers, and sisters, and friends? Must I die before the time? For, what is it less than death to be separated from them, probably to see them no more on earth? But at length it occurred to me, that it was Jesus, the dearest of all my friends, who called me to go; then I said, 'welcome separations and farewells, welcome tears and cries, welcome last sad embraces, welcome pangs and griefs, only let me go where my Saviour calls, and goes himself; welcome toils, disappointments, fatigues and sorrows, welcome an early grave, if I may only preach to heathen "the unsearchable riches of Christ." I feel that I shall go. Precious Saviour, go with me, that I be not alone.

"Saturday morning, April 5. I sometimes think I have for poor souls sitting in heathen darkness a peculiar sort of love, such as I have for none else. But my principal motive to engage in Missions, I think is a regard for my precious Saviour. For this, I sometimes feel that I can endure separation and solitude, farewells and forests, burning suns and Burman persecutions, fines and faggots, dangers and deaths. And when the consideration is superadded, of rendering immortal services to those who otherwise must perish in heathenism, I feel an impulse which is restrained by no earthly ties, however strong, by no endearments, however tender, by no dangers however appalling.

"Lord's day morning, April 6. In prayer I seemed lost in God, swallowed up in him. I prayed for new and enlarged supplies of grace, for more of the influences of the blessed Spirit. I do not know but my desires were completely absorbed in love to God, and in a wish to serve him. I feel an increasing desire for the Missionary work, and hope my mind is free from unsanctified prejudices. The greatest obstacle is my own unfitness for the work. When I think of planting the standard of the Cross in lands of darkness, where the Saviour's name was never known; and of beginning a work to last till time shall end; of laying a foundation for others far more suitable and worthy than myself, I shudder and shrink. I feel more suited to take some retired spot in the vineyard of the Lord, where I shall attract but little notice, and my labours will involve consequences comparatively unimportant, and my duties will require but moderate talents; where I can live almost unobserved, and die almost unlamented, but by a few Christian friends. I am sometimes astonished that such an ephemeral insect as myself should once think of that awful work—the work of preaching "among the

gentiles the unsearchable riches of Christ." Still I long to go, and can think of no disappointment in life so trying as a denial in this case. I sometimes fear that if I go, I shall become an apostate and a reproach to the cause I profess to love. But whatever becomes of poor unworthy me, at last; let me never dishonor the name of my precious Christ."

Such were my exercises for about six weeks;—which time I devoted principally to an inquiry into my individual duty on the subject of Missions. All this time I felt rather a growing and prevailing conviction that it was my duty to become a Missionary. I have never been perfectly satisfied so as to have no doubts even to this day, though since the last date I have seldom wavered much. I conceive that in matters not revealed, we are to act according to prevailing evidence, for we can seldom attain to absolute certainty.

Under the date of Saturday evening, April 12, 1823, I find the following note in my journal: "I have at length come to a conclusion, and have written to the Corresponding Secretary, offering myself to the Baptist Board of Foreign Missions. Oh, that my offer may be received or rejected, according as its reception or rejection will most promote the glory of God and the welfare of souls."

N. B. In my offer I said, I was willing to be sent whithersoever the Board should direct, though for some reasons I had a predilection for being sent to China, Palestine, or Burmah. The Board accepted my offer, and soon gave me an appointment to Burmah. THERE MAY I LIVE, LABOR AND DIE.

GEORGE D. BOARDMAN.

## CHILDREN IN BRITISH FACTORIES.

In England thousands of parents are obliged to send their children to work in factories. If they refuse to do so, they are refused all relief out of the poor rates. The children thus employed are denied those advantages which the brutes of the field enjoy.

A member of the House of Commons, during a late discussion upon the "Regulation Bill of Factories," stated, that it rarely happened that any of the persons brought up in factories lived beyond the age of forty; and the consequence is that the manufacturing districts are filled with orphans. The labor of children, even of the weaker sex, had been so oppressive, that adults must sink under its inhuman pressure. The hours of labor from time to time increased, until now, no constitution, however robust, could withstand its exhaustion. The mortality among children so employed, is much greater than the mortality among any other classes of children. The average longevity in a worsted mill, employing four hundred females, does not exceed thirteen years! At a factory in Wales, the children are employed from six in the morning to seven in the evening, and every other night they are obliged to work all night. For the night work they receive five pence. The children are allowed scarcely sufficient time for eating their meals. A surgeon, who travelled through the manufacturing districts, found at Manchester, out of one hundred and sixty-seven children at work in a factory, forty-seven who were deformed or mutilated in consequence of incessant labor. If the children are found idle during the hours of labor, they are chastised—whipped with a thick double strap, made of well seasoned leather.

The above facts we take from the speech already referred to. Let them serve to beget a spirit of contentment and thankfulness in the minds of those who are employed in similar establishments in our own free and happy land.—*Portsmouth Herald.*

## A WORD IN SEASON.

A minister was once speaking of one whom he had many years known as a consistent and exemplary Christian, and observed that the first serious impressions were made on his mind by a word dropping from the lips of a stranger. In his youth he was driving a number of cattle to a fair, when some of the animals becoming unruly, he uttered a profane exclamation, and cursed and swore in a manner that is, alas! too common. A stranger on horseback who happened to be passing by at the moment, said to him, "My friend, those brutes have no souls, they are not capable of damnation. But you have an immortal soul, and your curse must fall on yourself." The stranger rode off; but his words were riveted in the mind of the youth, and proved the means of awakening a train of thought and feeling, the most advantageous and pleasing. The profane thoughtless youth diligently sought the means of grace, and the way of salvation; he became sober, circumspect, harmless, and useful. Perhaps the stranger may never know in this world the good effects of his well-timed reproof; but let others be encouraged thus to drop a word which may prove as "bread cast upon the waters, to be seen after many days."

## CHRISTIAN PATIENCE.

No evidence of the effect of a real principle of religion, appears to me less equivocal than the tranquillity it produces. Under the severest pressure of distress, the Christian exhibits that calm and genuine fortitude which the world can neither counterfeit nor disturb.—"There is a reality in the patience which God bestows, a superiority, an innate and benign virtue, which allays the tumults of passion, softens the asperities of disappointments, and diffuses over the mind a divine and ineffable peace."

## DISTRICT OF CONNECTICUT, &amp;c.

BE IT REMEMBERED, that on the fifth day of July, Anno Domini 1832, Bissell B. Barber, of the said District, hath deposited in this office the title of a book, the title of which is in the words following, to wit, "An introduction to Mineralogy, adapted to the use of schools, and private students; illustrated by nearly two hundred wood cuts. By John L. Comstock, M. D. Second edition improved." The right whereof he claims as proprietor, in conformity with an act of Congress, entitled "An act to amend the several acts respecting Copyrights."

CHAS. A. INGERSOLL,  
Clerk of the District of Connecticut.